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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell; a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 663

The Word and Works of the Almighty.

PART V.

The Central Star of Eternal Perpetuity; the Divine E Pluribus Unum; the Pattern of the Scientific Social Structure; the Days of Creation.

KORESH.

WAY-YIQ-RA ELOHIM [literally, the Gods] *la-ra-qia sha-ma-yim wa-ye-hi erev wa-ye-hi bho-qer yom she-ni*. And the Gods called the firmament heaven, and the evening was and the morning was the second day. It will be noticed again, here, that God (the Gods) called the firm foundation heaven. It will be remembered that the plural form of the noun, with the singular form of the verb, has been a puzzle to the theologians, and because it has been distasteful to them to regard a description of a plurality of Gods as compatible with the theological idea of one God. The verb created, with the personal pronoun He (He, the Gods, created), while not in consonance with the common theological conception of the character of the Divinity as he has been regarded, has for some reason been found as set forth in the original. If the theologians are not sufficiently versed in theological lore as to be able to define the Mosaic rendering of the character which he was ordained and authorized to describe to the generations to succeed him, they should seek for deeper wisdom rather than contradict the plain declaration of the illumined promulgator of the law.

The relation that the God sustains to all of the Sons of God, is the same that the central star sustains to all of the stars which depend upon the central star for their existence. The central star radiates its energies into all of the stars and receives, as well, the convergent influxes from all of the stars into the one and central star. There is one God; but the life from that central life pervades all other lives which in character are like the original, because begotten and generated

from the central life, created in his image and likeness, heir to the same throne and kingdom, joint heirs of God with the Son of God, who is the very God. It is because the Sons of God, who comprise the seven genera of the Melchizedical order, were in association with the central Divinity when creation was instituted, that it is said "The Gods [He] created."

While it is a fact that all of the stars depend upon the central star for their existence, it is equally true that the central star depends upon the influx from all of the other stars for its existence. What is true of the stars is also true of God and the Sons of God. The relation between the central Divinity and all of the Divinities is of such a reciprocal character that the many could not exist without the one, nor could the one exist without the many. As they work together in the processes of reciprocal unity, so they are called one in the verbal unity, while they are many in the nominal plurality. It is the E Pluribus Unum of the Eternal Being. Creation begins with the only begotten Son of God. It is for this reason that *bar* (son) constitutes the root of the verb *bara*, to create. The Son of God, the Seed, is generated within the great matrix of being, the involved product of the evolved universe. This is the bright and Morning Star, the root and the offspring of David, the beginning of the creation of God because the seed of God, brought into the world by the processes of generation for the purposes of re-generation, which means re-production. This means the multiplication of the Sons of God from mortal men, who, when regenerated, become the offspring of the Almighty, the Sons of

God in fulfilment of the declaration, to all that believe in his name gives he power to become the Sons of God.

God, the central Star, is the perpetual and eternal product of the successive raising up of the Only Begotten from among men, who attains to perfection, is made heir to the throne of God, and is then absorbed into the unity of the central Divinity, becoming one with the Eternal. It will be seen that the Son becomes the Father by his power to regenerate the Sons of God. It is the misapprehension of this law of conjunctive mental unity, which constitutes that immeasurable ignorance which makes it impossible for the Pope of Rome and his satellites to comprehend the principles of the triunity of the Godhead, thus interpreting the triunity of *attributes* to mean a triunity of *personalities*. God is the eternal One, local and individual. He is everywhere in everything by virtue of the radiatory activity proceeding from this central and focal point of eternal unity. God is not everywhere as a spiritual consciousness, a great universal spirit pervading the universe, as many falsely believe and teach; but he is in the human race as the focal point of the consciousness of humanity, maintained in perpetuity and in the tenure of his eternal function as the Godhead, through the production of the Son from the humanity which that Son saves from its mortality by both entering into the central Divinity by his ascent, and into the mortal humanity by his descent into the race of men for their redemption. The Lord Christ is distinctively the Son of God, as no other man is the Son. He is the Only Begotten; but when he is begotten of the Father he in turn becomes the Father, and straightway begins the begetting of another Son, the Only Begotten, who succeeds him in the order of generation. By this process the Godhead continually perpetuates the tenure of his throne, and maintains the eternal perpetuity of his kingdom and his universe.

We make these declarations in the authority of the Eternal, by whom we have been called to declare the end of the old and the beginning of the new. And by the same high authority we also declare that whosoever attempts to avert the authority vested in us and to run counter to the things we declare, will be found contending against the Almighty, and will be responsible for the consequences. We declare the truths of God, and ordain his laws and initiate his kingdom among men; there our responsibility to the race of men ends, so far as Arch-natural functions are involved.

When the Son is born into the Arch-natural domain and fulfils his mission, he is then transited into the unity of the Godhead, where he sits at the right hand of God, which means the seat of authority and of the power of God the Father. The Lord then becomes the impersonal, but he is the individual (the undivided) Divinity, the Almighty God. Now, from being at the

circumference and looking toward the center of the universe, he is at the center and looks upward toward the circumference of the universe, which now being over his head, is the solid firmament above. A deep entrance into the science of the construction of the universe and the application of the science of physical correspondences constitute an essential factor in the comprehension of this great mystery of creation.

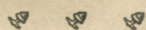
The physical universe is the symbol and pattern of the construction of the anthropotic and its corresponding spherical sphere of activity. The physical universe has its center and circumference. The center is the central physical star, and is at the focal point of the cell, which places it at about the distance of nearly four thousand miles from the circumference; that is, from the inner circumference of the shell. Now this star, being at the center, can radiate its forces toward the circumference, which is over the head and surrounds the center as the shell of an egg surrounds and incloses the contents of the shell. The circumference of the great egg is made up of laminae or plates of metallic substance, which reflect the forces that are radiated from the center toward the circumference, and converge them toward the center. The geologic strata between the circumference of the shell and the center are as penetrable by the forces from the center as if the geologic strata were not there. This radiation of force to the circumference is the ultrapermeable radiation, and is composed of as many qualities as there are strata in the circumference to meet and reflect the radiations.

Now let us take the correspondence of this physical universe; but, first, let us declare that the central Divinity is in the heart of the human race, as the central star is at the heart of the physical universe. As the central star radiates its forces toward the circumference, so does the central Divinity, the anthropotic Star, radiate his energies, his spiritual essences, toward the corresponding circumference of the anthropotic world. These radiations are both spiritual and material, or Arch-natural. In the spiritual, the correspondences are the spiritual heavens within the human race, but sustaining the same relation in the anthropotic that the center and the circumference sustain to one another in the physical. The indwellers in the central or solar realm are reversed from the dwellers in the natural and mortal, in the external sphere of what is falsely called life. Those at the center are looking (when gazing into the heavens) toward the circumference, which is up to them; hence their heavens are the correspondences of the physical, metallic laminae or plates which surround the physical world. These spiritual laminae are the correspondences of the solid physical plates, *ra-qia* or firmament of heaven. Spiritual beings of the highest orders have for their firmament that which corresponds to the physical plates, which to the

inhabitants of the material earth are under the feet—
 the reverse of what the firmament is to those who
 therein the heavenly state and in illumination. It is thus
 that the Mosaic description of creation and the con-
 struction of the universe seems to differ somewhat from
 the appearances of the universe as believed to exist by
 the modern cosmogonist.

We have been prolix in our exposition of this pas-
 sage because of the gross ignorance of men concerning
 the character of Deity, and of the basis of his being and
 perpetuity. It will be seen that the throne of God is
 perpetuated by virtue of the creation of the Son of God
 from among men; that God is raised up from among
 his people; and that the raising up and creation of the
 Only Begotten occur at regular intervals in the progres-
 sions of time. The heir to the throne of the Almighty
 is the man begotten of God and perfected with men,
 and is Man and God, the Man-God, the God-Man. God
 is the recreator of God through man, God's helpmeet.

To form a good idea of the character of the evening
 and the morning of all of the successive days of crea-
 tion, let us take one day, the sixth day of creation;
 namely, the Lord Jesus. He was the end and the be-
 ginning. He was the Light of the world, and the light
 was called day. This day of creation did not include
 the night, for the night was not called a part of the day.
 It was only the light that was called day. The night
 was no part of the day. The evening and the morning
 (we might say, the forenoon and the afternoon) were
 called the day. Now as the Lord was the Light of the
 world, he was the day of the world; and consequently
 the evening and the morning. The evening is placed
 first, because the end of the old is the evening of the old,
 and the beginning of the new is the morning of the new;
 so it is said that the evening and the morning are the
 first day. The Lord was this day.



THE SCIENCE OF THE ATONEMENT.

The Law of Conjunctive Unity of God and Man as Typified in the
 Rites of the Hebrews.

KORESH.

IN THE MOST SUPREME, heavenly degree, the
 ram signifies the desire to beget the children of
 the resurrection. The children of regeneration are be-
 gotten only as the children of generation cease to be
 begotten; for instance, Jesus overcame (as one of the
 human loves) the love of the child as my child, as dis-
 tinct from others' children. In overcoming the desire to
 beget, and thence the sensual passion, he was enabled
 to appropriate that potency to the new and higher
 use—that of begetting offspring through the regenera-
 tion of himself by planting himself in the race and bring-
 ing forth the children of the covenant at the end of the
 age as its fruit. Thus the Lamb of God, the firstfruits

of the begetting power, was made a sacrifice that more
 lambs, children of the kingdom, should be begotten.

Trusting that the principle of sacrifice as pertaining
 to the ram or lamb is partially understood, we will
 next take the bullock as the second in the order of sac-
 rifices, and second also in the order of the constella-
 tions. The bullock (bull or ox) is the symbol of
 passion; not the passion for begetting children, or the
 love of offspring, nor the desire to beget, neither its
 perversion. The intellectual accompaniment of the
 desire to beget or propagate life, is that the man may
 perpetuate himself in his progeny. This, it will be
 seen, is a distinct desire or love from the mere desire to
 beget children, or even its perversion. The life of the
 sensual man is largely manifest in the general pleasures
 of life, which are only insured to him through worldly
 gains. An emperor desires a son that he may leave to
 him his empire; the millionaire desires offspring that
 he may transmit his wealth. The love of transmitting
 either the empire or the millions is the dominating
 desire or love. This is the perversion of the legitimate
 or normal desire or love.

The passion or desire for life is seated in the neck,
 both in the neck of the head and in the neck of the
 body. This is represented by the bullock or ox. If a
 man would save his life in the divine, he must lose it in
 the natural; not, however, by the corruptible dissolu-
 tion of the body, but by overcoming death through the
 destruction of the sensual desires. The bullock, then,
 signifies both the desire for natural sensual life, and, in
 the higher sense or degree, the desire for the divine or
 higher life. The sacrifice of the bullock by the Jews, in
 their Levitical service, signified the necessity for the
 sacrifice of the desire for life, a desire which in reality
 obtains in its pleasures, the foundation of which is in
 worldly wealth, the medium through which worldly
 pleasures are procured. This relationship may be the
 more fully perceived when the desire for worldly wealth
 is correspondentially compared with the desire for
 heavenly riches; that is, the accumulation of divine
 truth for the pleasures which that truth affords.

The object of all truth is to demonstrate the proc-
 esses of life. All truth points to the one central and
 final truth; namely, the "Philosopher's Stone," which
 is the great truth and law of immortality. No attain-
 ment of truth is complete until we have discovered the
 law of life itself and are able to apply it. Hence the
 great search for truth is that we may apply it to life,
 wherein is its supreme pleasure. We therefore see that
 truth is acquired that the pleasures accruing from it
 may be insured, and those pleasures are in the attain-
 ment of life. Immortal life is the end. If there is a
 correspondence between the accumulation of worldly
 and heavenly riches, and between the end to be gained
 by worldly riches and the end for which heavenly or

divine truth is acquired—the one end being the pleasures of sensuous life, and the other, the pleasures of heavenly or immortal life—then it is plain to be seen that the sacrifice of the love of worldly riches is the sacrifice for life.

We will verify the above by the words of Jesus, the great Teacher. "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? * * Keep the commandments. He saith unto him, which?" Jesus enumerated them. "The young man saith unto him, all these things have I kept from my youth up: what lack I yet? * * Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." This love of the pleasures of natural life debarred him from attaining the heavenly life. The young man could attain the heavenly only by the sacrifice of the worldly life. We say that the bullock symbolizes this love, and the sacrifice of the bullock is the sacrifice of this love.

After the children of Israel had gone up out of Egypt, and while Moses was in the mountain, they murmured against him and demanded of Aaron that he make for them gods. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he made it a *molten calf*: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." "And the Lord said unto Moses, I have seen this people, and behold, it is a *stiff-necked* people."

The molten calf was the symbolic representative of their desires; it was the symbol of Egyptian worship. It was also the sign of the "stiff" neck; that is, their intense desire for the object of their worship. The wealth of the children of Israel consisted in the riches of Egypt, which they had obtained from them when they left Egypt for the wilderness. The ear signifies obedience to doctrine; hence the ear signifies the life. The ear-ring means the fulness of life, and its removal implies violation of the laws of life, or departure from the true principles of living, all of which is involved in the appropriation of wealth and its accumulation without regard to the brother's wants.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

THE KORESHAN COSMOGONY ATTACKED.

An Outline of the Arguments Employed by Recent Critics; the Question of the Mirage Discussed.

THE KORESHAN COSMOGONY is attacked in proofs by a certain gentleman resident in New York City. The attack comes as the immediate result of the visit of the Founder of Koreshanity and his lecture. The second proof furnished by optical experiments is specifically denied. It is said that the case where the vanished ship's hull is restored to view by the telescope, are simply and entirely due to mirage. The writer has heard the same statement made by another gentleman very eminent in the old system of science, regard to lights seen from a mountain.

The Cellular Cosmogony was very freely presented in the lecture hall in Chicago in the most public manner. During those meetings an unsolicited testimony to the fact that optical phenomena incompatible with the alleged convexity of the earth had been noticed, was given by one of the audience. A man stated that he was in the habit of coming down on the boat from Milwaukee to Chicago in the evening and that he had often noticed the city lights were visible in a clear atmosphere, thirty miles out, a fact which had puzzled him very much. Upon hearing the Koreshan proofs of concavity, he was able to welcome the phenomenon as coincident with his experience. It is evident according to the general rule and the estimated ratio of curvature of the earth's crust, that in order to be seen at a distance of thirty miles the lights of the city would have to be elevated two or three hundred feet. It is also the fact that most residents of Chicago know that there is a spot half way between St. Joseph and their city, where the buildings of both towns are visible though the distance is actually sixty miles from one place to the other. These are samples of the kind of testimony received from the masses, who are not so unobservant as might be supposed.

The optical experiments detailed by Professor Morrow in the CELLULAR COSMOGONY are very numerous, and were made in different parts of the country under varying conditions of environment. They can be repeated by interested persons at will. The statement that the telescope brings a mirage into view when it shows the vanished ship's hull or a part of it after the ship has actually passed to a distance where, according to the laws of optics, it might make an impression on the retina had it not gone down behind a bulge of water, deserves the utmost condemnation. The telescope extends the range of vision. All it can do is to bring into the visual area a moving object that is receding or advancing on a surface which is not convex enough to swell up and intervene between the eye and the object.

There is, of course, great difference in the penetrative power of the human eye in different persons. However, that question does not enter into the experiment. Let the ship be stationed at a distance where it would be invisible according to the Copernican astronomers, because it is hidden by a "bulge of water." Now if it is seen through a telescope, what does this show? That the earth is not convex; that the ship is not hidden by a bulge in the surface.

A mirage, named by the ancients "a wonder," is defined by the best lexicographers to be "an optical effect produced on an extended plain, or on the ocean when the lower strata of air are at a very different temperature from the higher strata, so that the sky is seen as by reflection from the plain, looking like a sheet of water in the desert; or ships and other distant objects are seen inverted in the air." The ship as seen by the telescope is not accompanied by any inverted image, nor is it seen as inverted; and the repetition of the experiments with the telescope has been too frequent to admit of viewing them merely as isolated or unclassified phenomena or as mirage, which Ganot's Physics attributes to "extraordinary refraction and total reflection." A mirage is a wonder, and it is a wonder to have the ship brought back into view after it has disappeared "hull down," by the laws of perspective foreshortening. This seems to be the only rapport between the two phenomena.

The second attack upon the Koreshan Cosmogony is to the effect that perhaps the Geodetic Survey never was made. A little reference to the CELLULAR COSMOGONY will show that the sworn statement of several witnesses who saw the air line at the finish is given. Incidentally we may say that Professor Morrow is not a myth, and that if his individual testimony is impeached some of the witnesses may be consulted.

The third attack comes into view in the remark that the Koreshan explanation of eclipses is wholly inadequate, inasmuch as astronomers know the earth is a planet from seeing its shadow on the moon in a total eclipse of that body. Astronomers reason from appearances. If the Koreshan Geodetic Survey has proved that the earth's habitable surface is concave, curving at the rate of eight inches to the mile, then the earth cannot be a planet.

The statement in regard to eclipses given by the Koreshan Scientific System is briefly: "There are reflecting and absorbing discs moving between the laminae or metallic spheres which comprise the outer planes of the earth's crust. The absorbing pigmentary discs move in planes between the outer reflecting disc and the source of spirit or energy which it cuts off, giving the appearance of a dark planet transiting the disc of the object which it obscures."

The poet says that prayer is the simplest form of speech that infant lips can try. Now the simplest form of speech in an infant is a shriek for something to eat, and that is about what prayer means to the majority of persons.

The Situation in Russia.

THE DEFIANCE of the first constitutional body which has convened in Russia, confronts the Czar. The sky is black with threatening clouds. The douma was to furnish relief for Russia. The Czar keeps back the public funds. He is called a figurehead in the state, because the money that he keeps for himself and his friends mounts up to many millions of roubles. Such is the fate of a despot in the state. The Russian navy has very little sympathy for its ruler, and the situation is of the gravest. No light comes from the Czar himself, for in abandoning his constitutional rights in one direction he has unwittingly sown the dragon's teeth.

The gravest situation in history, one that was before Louis XVI., seems to face this ruler. He has no notion that his followers think of the money which he costs the state, but the underlying principle of human activity is covetousness of another's goods. The serpent is coiled in the bosom of Russia's great men as well as in her peasants. They want the money. Who will deny that the old Bourbon monarchs had their way or that in the person of the sovereign they oppressed the people of France? Yet what did they find? Retribution, not swift but sure, knocking at the door in the person of those they had taxed and drained by every resource. God's mercy on the Czar if he finds in his own extremity that the people who have been defrauded by the dynasty he represents, come again to his doors. Woe to the sovereign whose people suffer for bread!

What would the American people do, did its help flow in from no source in the future while its rulers taxed and bled it? Would it love the useless sovereigns who tried to stifle their aspirations in a round of merrymaking, with no thought of the hungry mouths waiting for food? Alas! no. How far will the Russian douma go? Will it be content with the rights of free discussion, or with the privilege of voting upon public questions? What do its members say? The emperor must choose between a real constitutional government and his crown, perhaps his head.

These are the words that confront the autocratic sovereign of all the Russias. The wealthy classes in the state are obnoxious, first to the sovereign because they compete with him and infringe upon the crown; second, to those below them who envy their rank and influence. Who holds the balance of power in Russia? Nobody but the despised Israelites. The richest people in Russia are the money lenders, the same who lent money to Abraham probably, when he broke up house-keeping and marched away to Ur of the Chaldees.

The Czar of all the Russias wants help in his extremity. Where did Louis XVI. find it? In Turgot and Malesherbes first, then in the father of Madame de Staël, all ministers of finance, all devoted to the cause of liberty as well as to the king. Turgot tried to make reforms by suppressing unnecessary expenses, but he incurred the hatred of the privileged class and fell into disgrace. Then Malesherbes met the same fate in try-

ing to repress the same class. When Necker could do nothing more, he recommended that the states general meet, and it was done. Before that whirlwind nothing was left of the throne. The duma in Russia is to the present Czar what the states general were to Louis XVI., unless an immediate revulsion of feeling shall set in to save the unfortunate monarch.

General Contributions

THE SCIENCE OF UNIVERSAL SYMBOLISM.

The Extensive Vocabulary of Divine Expression; its Comprehensive-ness in Science or Truth in Ultimates; the Keys of Knowledge.

BERTHALDINE, MATRONA.

THE WHOLE thinking world is somewhat familiar with the one divine, universal language called symbolism. With its one true interpreter, the science of the universal word, and its personal originator, the scientist of his own origin and destiny, the world awaits acquaintance. Symbolism is the oldest, as well as the newest language, the most well defined and comprehensive in vocabulary.

Science teaches us that thoughts are things, spirit entities, factors of the eternal unique mentality of the supreme Ego. The supreme egotist, who "speaks with authority," is the pediment and chief expositor of the supreme Ego and the tabernacle of the temple. His thoughts are winged things that find rest for returning in self-expression. Every legitimate form conceivable by thinking man is theirs by right of inheritance. As the grand cycle of God's animal life rounds up its sublime oratorio of living words, it reaches the climax of divine oratory in its most scientific compendium of symbolic language, called the order of Melchizedek, infolded as the living Word, once again to be made flesh to dwell among us. This order, to be defined when fully expressed as the offspring of Jehovah Eloah, the Sons of God, finds its primary resource of form and function in the bright and morning Star, of which it is the radiance.

The morning Star of the re-formation of the Sons of God was the promised one who should finally overcome all fallacy and evil with all truth and good. The promised "Overcomer," "the righteous Branch" now due to fulfil in its fruit all promises dependent upon the final coming of the Lord, is to be "a root of Jesse" and to be known in his prophetic service as Elijah, God in the scientific or all science of life. The man Christ Jesus did not declare himself "the root of Jesse," but "the root and offspring of David," "the bright and morning Star" to be given to the Overcomer bearing his "new name." The remnant of God's people to be gathered by this promised "Sign of the prophet Jonah," is the natural humanity now conceived in sin and shapen in iniquity. This "man of sin" in the universal is as yet unredeemed by any scientific obedience to the law, the mark of saving faith. The natural man has become

unnatural, in that he is ignorant of, and therefore violates all the laws of the divine nature, which is humanly nature obedient to the laws of her divine being.

Restoration to divine nature depends upon the application of scientific. The power of knowledge is its application to its divine use of causing men to delight in the law of Jehovah, the divine natural man. Elijah, the promised restorer of all things, is to come. The science and application of the laws of divine nature, life, and is therefore able, as the Messenger of man's covenant with the truth, to teach men all things and "show them things to come." This Messenger derives his science from the supreme supernatural source of all knowledge, divine wisdom and love, and confirms its testimony by every natural resource. The principal witnesses are the physical universe and man's record. God-inspired, of Jehovah's lineage and works. "My Father worketh hitherto, and I work," declared Jehovah. Jehovah's chief work is the present high priest of the order of Levi, a man "gotten from the Lord" to restore to him the fellowship of his many sons in glory. Levi signifies conjunction. The Lord is now identified with Levi and the priesthood of that order. Levi effects the final conjunction of man with God by the applied power of knowledge.

The Lord Jesus was the high priest of the order of Melchizedek. As such he aspired to the sacrificial office of the high priest of the Levitical order. To this end he descended into hell. From thence he must ascend into the companionship of the "man of sin," the "remnant" he would redeem. In his returning and rest from his labors he reenters the most holy place as the overcomer of all mortal fallacies and evils. In this new natural official capacity the Lord bears a new name significant of his glorious work. The name implies all science and the power of its application for the restoration of all that is lost, to the salvation of divine sonship and the organized fellowship of social theocracy, God's kingdom on earth in men.

John, the beloved Apostle of the celestial mind, recorded his heavenly visions of this approaching kingdom in symbolic language. The natural forms of life were alone found equal to the communication of the wondrous story to the Messenger of God's final covenant in the ultimates of his power with mortals. The science of the universal laws of form and function alone supplies the keys to this celesto-natural language. The scientist with the keys is its sole, God-ordained, scientific interpreter. This significant indicator of the way of God and how to find it, demonstrates his own germinal book of beginnings to be the Lord Jesus Christ, "the first man Adam," "the beginning of the creation of God," in whom all things were created. Until this man plants his seed for the reproduction of his kind he is the "only begotten Son" and "the first-born of every creature." In the exercise of his propagative powers for his own reproduction with increase, he evolves the Tree of Life. This tree bears in ultimates twelve manner of fruits, of which in successive orders of development, the twelve Patriarchs and the twelve Apostles were repre-

representative, and indicated by the representative signs or symbols of the Zodiac—the cycle of God's animal life. The firstfruit of this tree having natural and Arch-natural aspects, is the fruit of "the tree of the knowledge of good and evil, the perfectly informed and functional man of God, "thoroughly furnished unto all good works."

The Patriarch of the universe, "the Ancient of Days" to be scientifically identified with the beginning of years, tabernacles the glory of incarnate Deity, the matriculator of the new heavens and the new earth to which point all the signs of the times. Of this new order of things the new man, the Christ of the age, the Sun of promise and royal Heir, Jehovah declared: "I and my Father are one;" also, "I go to the Father;" and "Whither I go ye know, and the way ye know." He had carefully taught his Disciples the law of seed-time and harvest. It required spiritual discernment to recognize the Father in the Son. It requires the science of universal laws and principles to recognize the Son in the Father, and the Mother in the Son. Universology gives us the knowledge of the divine triunity of attributes possessed by the Lord of the harvest, the Messenger of the new Covenant.

Great men sometimes travel incognito. The Almighty, a truly great man, at the beginning of our era, said to the ignorant of Moses and the prophets: "There standeth one among you, whom ye know not." Isaiah said of this human God of Israel, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." There is today just one available means of introduction to the Almighty. It consists of his scientific and prophetic credentials. You must know the truth, that is, have the scientific of it, to know the Lord. The Almighty acknowledges but one dwelling-place, and the wisest have never discovered him outside of that dwelling-place which is humanity. He *tabernacles* with men till man becomes his *holy temple*, which is the ultimate of divine desire; for then all his works praise him. His works, mortals may laud and magnify—but they have discovered no greater works to praise him in the pathway of life than the gates or doors of entrance he creates for himself, through which he passes from age to age and from glory to glory. "How beautiful are the Messengers!"

Moses became as God to his people. Elijah restored to Israel the law-abiding spirit of his prophetic work. The Lord Jesus, the perfect fruit of Israel's spirit of obedience to the law as given by Moses, declared, "I am the Door" to the universal Father-Mother. God's humanity is ever his elect personality, the Messenger, whoever he may be, of his covenant relation with man due to be established. This name or personality he makes holy for the altar of its sacrifice.

By what name shall the Lord be known in the world to come? What name has he promised to make holy? Upon the Overcomer of all fallacy and evil shall be written the Lord's new name. John the Beloved had visions of God in his review of coming events. He saw him as the Lion, the scientific significator of the power

of the natural truth of the Word. He saw him as the Bullock, the symbol of desire for liberty, the glorious liberty of the Sons of God. He saw him as the Man, the executive of divine justice; and lastly, he beheld him as the Eagle, symbol of his power of appropriation, which is the power of knowledge. As the executives of these four beasts or aspects of manifest Deity, John saw four horses. A white horse exercised the power of the lion, and effected the essential restraints of commerce; the red horse established commercial liberty; the black horse brought forth the institutions of justice; and the pale horse caused pallor in the faces of men and nations, because of their awesome realization of the power of the eagle to expand and appropriate.

The keys of knowledge and the power of the eagle are no longer among the hidden things of Wisdom. Her son, the Messenger of her conjunction with men, was born of her spirit, clothed with light as with a garment, in 1870. With eagle eye of radiant vision he has penetrated the grand arcana of the Gods' Universology. He has brought forth the "hidden riches of secret places," the treasure of the lost Word. The key to the situation is in his hand, and the science of social theocracy is in his brain. The seed of social theocracy was planted when the spirit of God's animal life descended into hell, that his spiritual manhood might ascend into heaven by growth in grace and knowledge. The descending spirit united with the soul that sinneth, and God died as to his animal life in the race; and we know his name Jesus no more of the flesh, but we know him of whom Moses and the prophets and Apostles did write. We know CYRUS, the Lord's Anointed, the Shepherd and Stone of Israel, direct from Joseph, the son and heir of God's promised increase of Israel. We know also that this Shiloh, the great peacemaker of the world to come, is the fell destroyer of this present evil world, hoary with sin's dominion and foul with the love of money. The eagle has a beak, a rending power, and there is naught of iniquity and naught of truth and good that shall not be revealed by its exercise. The eagle has wings—knowledges; and the prophecies of Daniel shall be fulfilled: "Knowledge shall increase;" "Knowledge shall go to and fro in the earth;" and "The wise shall understand."

God's Eagle that John saw is the American Eagle. America, reserved for the exercise of the progressive liberty of mankind, ultimating in the glorious liberty of the Sons of God, is to receive from the Eagle the fulness of the power of the knowledge of God. The sway of the Eagle means the establishment of the kingdom of heaven in earth on a platform of perfect equity. God's Eagle, with his liberty-loving following, mounts on the strength of knowledges to the intellectual power of the Gods among men.

The imperial sway of the science of the law of love, leading men to obey the gospel of the Anointed, the social theocracy established by Jehovah, stands again in earth as the constructed temple of God's humanity. The Eagle having soared to the pinnacle of the Temple, sinks to rest as did Aaron's rod, which budded in that eternal hiding-place of the Almighty's power, the Ark of the Covenant in the Holy of Holies.



In The Editorial Perspective.

THE EDITOR.



THE POLITICAL SITUATION in Lee County, Florida, is a subject of general interest to our readers. It is true that the issues are local, but they are related to the Koreshan Unity and involve some principles and forces which concern not only every reader of the Koreshan publications, but may ultimately be of interest and importance to every lover of truth and liberty, even every citizen of the nation. Many local issues finally assume aspects of national, even world-wide importance. Recent developments in Lee County politics are a matter of no surprise to wide-awake citizens; the corruption of a ring of demagogues was even known before recent disclosures. As a factor in local politics the Koreshan Unity is more than a voting power; it is a subject of agitation, even a source of an aggressive and progressive movement. The proposed Progressive Liberty Party springs from the concerted action of the Koreshans and other citizens of Lee County. There is demand for the new party, for it is one that differs radically from other parties in purpose of existence and methods of conduct of its affairs. The organ of the new party, *The American Eagle*, is presenting its platform and principles; outlining the issues brought to the front as a result of the bold conspiracy of the democratic executive committee. A blow was aimed at the Koreshans; the excuse is that they are dominated by one man, and that for that reason,—and for the reason that we are supposed to have voted for Roosevelt in 1904, even though we pledged ourselves to support the democratic nominees for County and State for 1906—we were not considered as “proper democrats.” But it has come to light that numerous republicans and socialists in Lee County not only voted in the recent democratic primary election, but they were asked to vote by democratic candidates and members of the executive committee, with the assurance that their votes would be counted and the fact kept secret. Though it was known beforehand that such votes would be cast, no pledge was required of them; while a pledge for the Koreshans was a subject of special preparation and correspondence with the State committee. The conspiracy antedated the election, and notwithstanding the fact that many votes of non-democrats were retained and counted, the Koreshan vote was thrown out entirely. But it is interesting to go back two years. The chairman of the executive committee was elected two years ago as county judge. In the primary election the Koreshans voted *against* him; but in the second primary, which was called because of no majority, there being a third candidate, the Koreshans voted *for* the present chairman-judge. It was our vote that placed him in his present office as county judge. Previous to the second primary election, however, we informed him of our intention to vote for him; and he so well knew that his nomination depended upon us, that he forthwith recanted from his every former position of antagonism to us, and avowed friendship for the Koreshans. He was eager to favor us, even to advertise us; for upon the basis of his attitude, articles on Estero and the Koreshan Unity, their system, progress, and industries, appeared

regularly in his publication for a period of over months. But it was thought that too much was depended upon us in the political field; we had attained to the position of holding the balance of power in the County, as conclusively demonstrated to his judgeship, even at a time when he was eager not only to have our votes cast for him but also counted for him by the committee. It was difficult to divine in two or three important instances, whom we should vote in the 1906 primary. Our vote might militate seriously against the success of candidates favored by the chairman-judge—and hence the conspiracy—and thus are manifest phases of corruption of the ring demagogues. The Koreshan Unity therefore projected a plan of defense of their rights and liberties. They projected a new party and publish a new paper for the promotion of purity in politics. We shall interest others in Lee County in the issues which concern us and other liberty-loving citizens. If the votes of the Koreshans are thrown out because of solidly adhering to our religious convictions who knows but what members of churches other than the one to which the chairman of the committee belongs, may have made subjects of a like conspiracy, should they be found voting solidly against his favorites!

VOLUMES might be written on the subject of the alarming and dangerous forms of corruption and adulteration which are increasing and extending into every department of modern activity. The success of many a line of business is made to depend, not on the merit of the products placed upon the market, but upon the brazen statements of wordy der-worded advertisements written by experienced advertisement writers. The advertisements of Armour, Swift and others of the Chicago stockyards are models of neatness and clearness of statement, loud in their claims for sweetness and wholesomeness of their preparations. Yet one little book written by a socialist, Mr. Upton Sinclair, has removed the cover that kept from the public the stench of the packing-houses. President Roosevelt stirred to action by “The Jungle” disclosures, appointed a special committee to investigate the charges and to make a specific report to him. Their investigations have but accentuated the situation, corroborating in some instances the statements of Upton Sinclair. And now the President fearlessly transmits the report to Congress with a vigorous message, urging that immediate action be taken to prevent further imposition of tainted and rotten meat products upon the unsuspecting public. The conditions are revolting in the extreme. One can scarce imagine the lengths to which the magnates of the meat trusts have gone. It is worse than one could dream of. No form of fiction contains word-pictures adequate to convey to the mind more revolting fruits of conspiracy. Hundreds of thousands of people are refusing to purchase meats coming from the packing houses. In an interview, General Miles recently declared that the report of investigation of the packing-houses was

nothing new to him. He declares that as many as three thousand American soldiers lost their lives during the Spanish-American war through the deadly products of the Chicago stockyards. Everybody remembers "embalmed beef" in the newspaper reports of the agitation seven years ago. General Miles obtained the testimony of a thousand or more men, and protested against the revolting imposition of the magnates of the meat trust. He was not allowed to present the testimony which he had labored to gather in the interests of the health of the people of the nation. No one familiar with the facts of recent disclosures will blame the people of Germany for taking action against American meat products. The Germans were quick to scent the difficulty; but Americans, *they* doted on the purity of the "hams what am," the potted meats, the breakfast bacon, and appetizing sausages advertised by the millionaire packers—and now, after a young socialist has analyzed the processes of slaughtering and packing, there may be reports of failures of numerous firms constituting avenues of distribution and sale of the packing-house products.

A LABOR-SAVING invention may be so employed as to add facility to schemes of oppression; and there are principles of so called reform in the field of social economy that, misapplied, would work havoc with the interests of the masses. Municipal ownership of public utilities is a subject that is just now agitating the people in various parts of the world. We have shown many times in the past, that involved in every measure of reform there must be deep-seated moral and religious force; else the measure may be productive of harm and even danger to public interests. If the principle of public ownership were made to extend to the business of the street car lines, water and gas works, conveyances, etc., economy might result—providing that all opportunity for graft be barred. Without the prevalence of the spirit of a high morality, graft and greed and filching and fraud might become as common in the conduct of public industries by the city, as in the conduct of city government. And further, without a higher moral standard than that prevailing among present city politicians, municipal ownership might be made to include the business of saloons and kindred institutions. It would be but a step from the licensing of saloons by the city for the purpose of deriving large revenues, to ownership of saloons by the city. There might even be government ownership and control of the whiskey traffic. This is not so much a subject of speculation, under the present dominance of evil in humanity, as one might suppose. We know of cases where government ownership does not cause rejoicing on the part of the most enthusiastic advocates of the principle. Government ownership of the opium trade in the Dutch colonies is an actual fact, according to authorities in Holland. The Dutch government derives considerable revenue from it. This may be shocking, but it is a mere illustration of what might become common, were government ownership generally adopted ere reform in the heart of man is wrought. While the British government does not own the opium industry in India, it is nevertheless true that England, in the interest of great corporations, forced opium upon the Chinese at the

point of the bayonet and muzzle of the cannon. If Christian nations do not hesitate to force gigantic evils upon heathens abroad, but little inducement might be required for them to purchase and control fields of resource of revenue from the heathens at home.

THE PRACTICE of adulteration of products for use and consumption by the people, gives cause for the gravest apprehension. There is scarcely an article of commerce that does not contain some form or element of deception; scarcely a product of corporate industry that does not conceal some effort to cheat the consumer. Adulteration is a form of theft, of misappropriation from the unsuspecting. It is a dishonesty that is fraught with imminent peril to the people. The great manufacturing concerns, subjects of protection by the American Government by high tariff walls, are not satisfied with merely leaving a deficiency in quantity and quality. They resort to the substitution of substances that are in themselves dangerous to health and life. And the danger lurks often where the people least suspect. The great concerns are not satisfied to keep back hard earnings of wage-slaves; they must resort to fraud to filch funds from the great army of users and consumers. We say there is cause for the gravest apprehension. The alarm is already spreading, and every investigation gives emphasis to the testimony of eye-witnesses who have dared to tell the truth. Numerous voices are being raised against the universal practice of adulteration. In a recent address, the health commissioner of St. Paul vigorously attacked the practices of various trusts and corporations. He declared that death and danger lurk everywhere; that most dealers in foodstuffs are brutal and do not care how spurious their goods may be so long as they prosper. We quote a single declaration; it may be an exaggeration, but it is emphatic: "I would like to invite twenty-four members of the drug trust, the meat trust, and the food trust, to permit me to feed them on the stuff taken from their stocks. I will guarantee that there will be twenty-four funerals within a few days." The world is beholding in wholesale and universal adulterations, some of the fruits and products of competition. Must there be yet more and more severe lessons, ere the masses turn from the causes of corruption to the light of liberty?

THE SAN FRANCISCO disaster has called forth a deluge of newspaper articles on the cause of earthquakes. Nearly every writer on scientific subjects has contributed something to "enlighten" the public. Professor Serviss has told "Just Exactly What Caused the Earthquake." An excessive number of sun spots the past winter melted so much ice around the south pole, that the axis of the earth got twisted a little and stretched the earth's crust in California. Just exactly what caused the earthquake is set forth by a number of other newspaper astronomers; but every "just exactly" differs from all the others. The element of uncertainty in popular science seems to be very fascinating. It is conceived that out of so many views, one or two may be right, thus giving the people the right to choose which view they will accept; but confusion is worse confounded. The world must learn that genuine scientific truth does not come in fragments, but in integral form. The potent solvent of all mental problems must be truth in ultimates, which is Universology.

The Open Court of Inquiry.

THE EDITOR.

The Apparent Dome of the Sky.

"There is a question I am confronted with when conversing about the stars above us, and I cannot explain it to any one when they point it out. But no doubt you will understand. Why does the Southern Cross constellation show always from here [New Zealand] if, as I understand your teachings, it is fixed on a sphere above our surface? Should it not be hidden periodically as the sphere rotates? Again, I am asked, if the stars and planets cross our sky from east to west by the rotation of the sphere containing them, as I understand, and they pass out of sight, taking an upward course on the other side of the sphere, and then downward to the east and come in sight again—why does not the constellation of the Southern Cross do the same?"

The conception that rays of light in universal space are propagated in straight lines, is absolutely essential to the conclusions of modern astronomy. "If they were not so," remarked Astronomer Airy, of Greenwich, "here would end all our astronomy." But the rectilinear propagation of light is an *assumption*, a guess that has never passed beyond the stage of its first condition of conception.

According to Koreshan Astronomy, the open space of the physical cosmos constitutes the earth's hollow; and the oceans of air are emplaced according to their specific gravity in the form of spheres, and hence they are called *atmospheres*. The natural propagation of light through the medium of an atmosphere, is necessarily in curves. Koreshan Astronomy has demonstrated conclusively the principle of the curvilinear propagation of light.

All of the factors of the curvilinear propagation of light and vision, and perspective and geolinear foreshortening, conspire to produce the apparent relations of the earth and sky. The earth is concave, but it has the appearance of convexity. The heavens are convex to us, but they have the appearance of a concavity. We are near the earth, and the earth-lines in every direction rapidly foreshorten, apparently drawing the surface in extense down toward us. We are farther from the heavens; and vastly more surface of the sky is exposed to our view from horizon to horizon, than of the earth.

In fact, about one half of the heavens is exposed to the view of the observer, no matter in what part of the earth he may be.

A simple explanation of the dome appearance of the sky is that the "relief" of the sphere of the heavens is reversed, by factors analogous to those operative in the pseudoscope. From a given meridian, our view may extend from sunrise to sunset. When the sun is rising apparently, it is coming down into the border of our hemisphere of vision; when setting, it is leaving our field of view, actually going upward and outward in the space of the earth's hollow.

But the horizons of sunrise and sunset are coincidental with the eastern and western horizons of the earth. Therefore, it is apparent that the *entire circle* of the limit of our vision of the heavens is drawn down to the earth's horizon; for at the circle of the horizon our farthest views of the sky meet our farthest views of the surface of the earth.

The field of vision of the sky extends about 90° in every direction from the observer. Therefore, our field of view of the sky extends far beyond what might be supposed by one conceiving that rays of light and vision extend in straight lines. If we may see the sun in the west on the horizon, 90° from our point of observation, we may perceive stars in every direction 90° from the zenith of our position on the earth. For that reason the Southern Cross, as seen from New Zealand, the home of our correspondent, is always visible above the horizon. Its circumpolar revolution is analogous to that of the Great Dipper in the north.

Every circumpolar star has two diurnal culminations, one called the superior culmination, and the other the inferior culmination. The superior culmination is the principal culmination because it is on the meridian *between us* and the pole star. The inferior culmination is on the meridian directly opposite the pole star from the view point of the observer. Therefore at the superior culmination the star is moving westward, whether the star is

in the north or south; and at the inferior culmination the star is moving from west to east.

Now if the students of Koreshan Astronomy will exercise a little mental ingenuity, conceiving that as the stars move in their circumpolar paths, either in the north or in the south, those portions of the heavens which extend upward and outward are apparently *drawn down* in the form of a dome—the order of their real motions may seem to be in harmony with their apparent motions.

The Fancied Fate of Mars.

"I enclose a clipping from the Philadelphia *North American* of recent date. The article is headed, 'Is Mars making its Last Gasp?' Kindly give us your opinion as to Mars, and the possible fate the earth is said to be facing."

The article sent to us is one of those periodic sensational features which appear in the daily press, relative to "the latest discoveries of the scientists." This time the speculations emanate from the Lowell Observatory, Flagstaff, Arizona. Professor Percival Lowell and Dr. See are particular advocates of the idea of the habitability of Mars; but the astronomical world do not hold to their conclusions with any assurance of certainty. The latest conclusion regarding Mars is that the planet is in process of death—that it is *drying up*, making the lease of life for its fancied inhabitants a very short one. We find the following as the opening paragraph of the article:

"Imagine an entire world almost at its last gasp; its people working desperately to sustain life by every artificial means at their command. Imagine that these people realize the hopelessness of their task; and that the end is slowly but surely approaching—and you picture mentally the conditions on the planet Mars as it is believed to be today. According to recognized lights, the people of Mars are much further advanced in civilization and scientific knowledge than we of the earth. For one thing, they had several million years' start. This very fact now leads to their advanced undoing—and the

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fate of the Martians suggests what may befall earth's inhabitants some day."

That is the fancied fate of Mars, and the gloomy prospect which astronomers hold out to the people of the earth. And not only are the earth and Mars supposed to be approaching extinction, but it is expected by modern scientists that ultimately even the universe, large as they conceive it to be, will end in some form of destruction. Thus it is thought from the basis of such absurd conclusions, that there is no reward for persistent effort except chaos; no fruit of progress except death and dissolution. The end of all learning and progress in a world having a beginning not many millions of years ago, could be naught else than mere return to primitive conditions in the original chaos which is supposed to have pervaded all space ere evolution began.

Koreshan Universology is not an aggregation of opinions or speculations, but a system of science. It gives the absolute assurance that no such fate awaits either Mars or the earth. Mars is the symbol of war. It is the red or fiery planet, and is indicative of the principle of conflict in every domain of the universe. Mars is the symbol of an eternally operative principle. Mars is therefore a planet which continually exists.

The earth is not a planet; it is the eternal environ of all that exists, the physical body of the cosmos. The universe, which is comprised of the earth and its contents, is eternal. It never had a beginning in time, and it will never have an ending. It is impossible for the earth to cease to be, impossible for one of the planets to fail.

Modern astronomers have simply accepted without question, the primary assumptions of the astronomy of the dark ages. Believing that Mars is a world similar to the earth, and probably inhabited, they have reached conclusions with reference to spots and lines observed upon it. The Martian surface is marked with peculiar lines, with numerous angles and intersections. With the thought in mind that Mars is several thousand miles in diameter, it became "reasonable to suppose" that the lines were canals; and finally, the conclusions set forth in the *North American* are supposed to be



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logical from the basis of the supposition that Mars is a habitable world.

If modern astronomers understood the Cellular Cosmogony, and realized that Mars as a physical planet is a disc of mercury in the earth's shell, reflecting its image in the sky, it would be scientifically apparent that the markings on the Martian sky picture are due to processes of amalgamation, reflection, and polarization of substances belonging to the Martian domain of universal activity. All speculation concerning the ultimate dissolution of the universe, is the veriest and most palpable nonsense. "The earth abides forever," said the wise Solomon. The earth is the footstool or pediment of the Almighty, it is therefore as eternal as his throne.

"THE AMERICAN EAGLE."

The New Koreshan Publication Makes its First Appearance Under Date of June 7.

We have before us a copy of the first issue of *The American Eagle*; and other copies of the same issue are being read not only by the people of Lee County, Florida, but many of our readers throughout the nation, to whom sample copies have been mailed. The *Eagle* will explain itself; but it is not out of place to say something in its behalf—for the *Eagle* is eager for encouragement. We are glad to encourage such a publication, and doubtless many of our readers will endeavor to promote its interests.

The new publication is well printed and ably edited. We are glad to welcome to the field of editorial activity the members of the *Eagle* Staff; we commend their work, for they have a work to perform in Lee County in the interests of purity in politics. We shall expect great things from their efforts, if we may judge from our intimate acquaintance with them, and from the bright appearance of the new-born *Eagle*. On Thursday forenoon, the Koreshan press-room was a center of interest. Many of our people were present at the time of the printing of the first copies, witnessing the hatching of the fledgling. In the dining-room at noon-time, we were greeted with a large picture of a young eagle, drawn by our artist. Beneath the picture were the words, "JUST OUT!"

The cartoon feature is prominent in the *Eagle*. These are prepared by one of our members, who is manifesting exceptional talent in caricature, and gives promise of great progress and achievements in this field. The cartoon on the first page shows what the chairman of the democratic executive committee did with the votes of the Koreshans in the primary election. The second cartoon humorously depicts

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 18 pages, printed in three colors throughout with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.
BOOK II.—*The Logos or Word-Book.* By Lucius Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. C. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel*, by KORESH. Identification of Israel, by Dr. A. W. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

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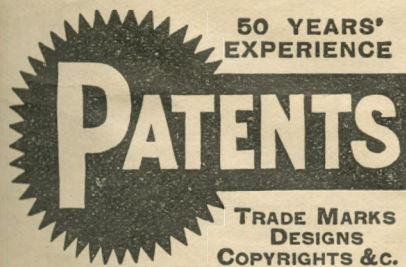
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two candidates for Lee County representative. A cartoon paper in Lee County is something decidedly new; and the *Eagle* will doubtless be eagerly sought by many Florida citizens.

The platform of the proposed Progressive Liberty Party appears in this first issue of the *Eagle*. The editorial page presents a dignified appearance. Following the Salutatory are three editorial articles by KORESH, the Founder of Koreshanity. The paper is not large, it is true; but it contains more actual and original reading matter than the ordinary county paper, to say nothing of the quality of the matter.

The appearance of *The American Eagle* is that of neatness and order. Its field of usefulness is a large one, and we believe it will creditably fill it. Not only our readers but many of their friends, should at once subscribe for this important publication. It will interest you and them, and help the new movement in its courageous fight for the political rights of Koreshans and other progressive people.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Commoner—Interest is going to increase in Bryan's *Commoner* with the promising outlook for Bryan's candidacy. Mr. Bryan has nearly completed his tour around the world; and through interesting letters he has enabled the many readers of his publication to go around the world with him, as it were. Great issues before the nation are freely discussed in the *Commoner*. Bryan's radicalism has not abated since the last presidential campaign, and his editorial staff, whose productions occupy the several departments of the publication, ably represent his views. The *Commoner* is published weekly, and contains sixteen pages. The price per year is \$1.00. The *Commoner*, Lincoln, Neb.

The Square Deal—Many of our readers will be interested in the *Square Deal*. It is published by the Citizens' Industrial Association of America, an organization decidedly opposed to the work and policies of labor-unions. Its position is that labor-unions restrict and obstruct trade and commerce; that they constitute a gigantic trust, containing the elements of conspiracy more dangerous to liberty and life than the trusts of capitalism. The publication has been in existence about one year; 32 large pages, with numerous vigorous articles and cartoons. 10 cents per copy; \$1.00 yearly. St. James Building, 26th and Broadway, New York City.

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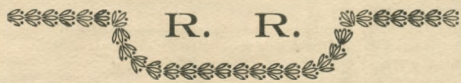
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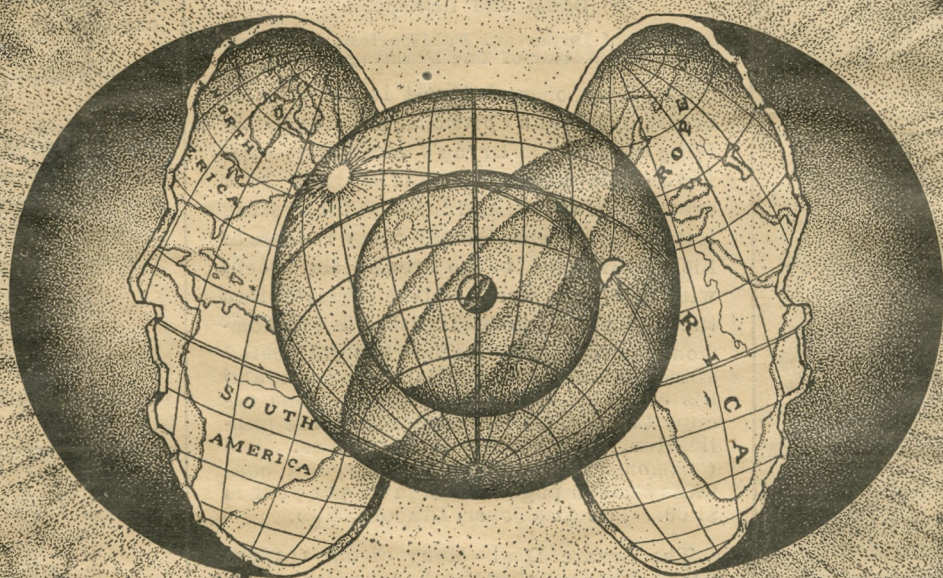
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Twentieth Century Weekly Magazine of Universology

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